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THE IRISH DIALECT OF THE ENGLISH LANGUAGE.

"And they said unto him, say now '*Shibboleth*,' and he said '*Sibboleth*,' for he could not frame to pronounce it right."—*Judges*, xii., 6.

It has been said that there are in the world about 2,000 languages, and of these again 5,000 dialects. In reference to the former, this is obviously an approximate calculation, which may in reality not be far from the fact; but, in reference to the latter, it is clear that only the more important ones have been taken into consideration. Many of the languages are evidently cognate in sets, as the Shemitic, Teutonic, and Celtic languages, or as the well-known languages of Latin origin. In other instances, where the varieties exist with every grade of distinction, it is sometimes almost impossible to say when differences of speech are cognate languages, or merely variations of dialect. In general, when two persons can converse together, it is said that they speak the same *language*; the forms which they use respectively being *dialects* only. This principle, however, is to be received with some modification; for the Spaniard or Portuguese can make himself intelligible to the Italian, though we consider the speech of all the three as so many distinct languages.

The separation of languages bears a remarkable analogy to the separation of families; and the comparison has not escaped the notice of those who have written on the subject. For example, two sections of the same people may be separated by war or emigration; and, in the course of a few generations, the language of each will become considerably modified, though still possessing the substance of the original. But, in time, new divisions take place, in one or both of these populations, producing similar results; and, in the course of successive generations, others still. It is clear that every remove places the new languages farther apart from certain others, and also from the original parental one; until the marks of identity disappear one by one, and the relationship comes at last to be questioned, or at least to be admitted with doubt and caution. Hence languages are said to exist in families, and have their respective pedigrees; or, to adopt another illustration suggested by this, the various twigs can be traced to main branches, which again are related to a parent stem.

It so happens that not far from home we have an interesting illustration of this principle. On the western coast of England and the Continent, we find one group of languages,—the *Welsh*, the *Cornish*, (recently extinct in England) and the *Bas-Breton*, in France. These may be said to be fraternal, or peculiar dialects of the same original tongue; as is proveable, not merely on oral and philological grounds, but also on geographical and historical ones. In other words, not only do the spoken and written forms resemble each other at the present day, but we can show that proximity afforded op-

portunities for frequent intercourse, and that, in point of fact, it actually took place. Another group of languages is found at other points; the *Irish*, the most perfect branch of the ancient Celtic, the *Scottish Gaelic*, in the north and west of Scotland, and the *Manx*, which is slowly expiring in the Isle of Man. These three present the same features of identity, and indeed were one language within the limits of the historic period; so that we have thus a second triad of fraternal languages. To give the general idea, of their affinity, it will be sufficient to say that the two sets stand to each other in the relation of cousins.

In contrast with the tendency to assimilate, which printed books and standards naturally produce, is the fact that living tongues present very marked varieties. The inhabitants of the ancient Provinces and even of the modern Departments of France, may be readily distinguished from each other; Italian of various kinds is found within the Peninsula, and round the shores of the Mediterranean; and German in great variety is spoken both among the States included under the "geographical expression," and also in the border countries. The same may be said in a greater or less degree of other countries of Europe; and, in Spain, not only are the natives of the ancient Kingdoms still distinguishable, but even those of their constituent Provinces.

The same law applied to the languages which are now "dead." The known varieties in the Latin have reference to time rather than to place, its purity being reckoned by ages or periods; but even geographically, at Præneste, which is not far from Rome, "instead of *ciconia* they said *konía*." The contemporary varieties of Greek are noticed in the most ordinary grammars and other school-books: nor are we to suppose that the four forms usually enumerated were the only ones, though, no doubt, they were the principal. The dialects of the Hebrew language are noticed at two points of its history, twelve centuries apart. In the days of Jephtha, the men of Gilead slew the Ephraimites at the fords of the Jordan, having identified each by his pronunciation of a selected word; and again, when the disciple, Peter, had denied his Master, the hearers were unconvinced, the ground of their doubt being that he spoke with a Gallilean accent.

Accordingly, the existence of provincial peculiarities in the English language ought not to surprise us: they are not exceptions, but illustrations of a general rule. The educated Englishman can tell the native districts of twenty or thirty different persons, without any aid from the parish register. He identifies one as a native of Cork; and others as from Aberdeen, Belfast, London, Newcastle-on-Tyne, or Berwick-on-Tweed. He distinguishes the natives of Connaught, from those of Londonderry or Dublin; separates the Yorkshireman from his brother of Lancashire; the northern Welshman from the southern Welshman; the English-speaking Gael from the Saxon Scot; and, among this last class, can even assign geographical limits to some of its component members.

The three great divisions of English, Scottish, and Irish provincialisms constitute only the rough outlines of a general classification; and, in any one of the three countries, these are almost all that are recognised in reference to the other two. In addition to them, however, there exist subordinate peculiarities of great interest, which are confined to separate shires, as Cumberland, Hereford, Lin-

coln; or sets of shires, as East Anglia, Northumbria, the south-east, the west; or portions of shires, as Exmoor, Carlisle, Pilling, Rochdale, London, and the West-riding of Yorkshire. Forms of sentences are retained in one locality which have been extinct for centuries in others; peculiar terms, with perhaps collateral customs, illustrate the character of the population in mediæval or even ancient times; while whole classes of words lingering among certain grades of the population, enable us—like a geologist examining the ripple-marks locked up in a slab of sand-stone—to predicate something with certainty respecting the tides of population which have flowed over a district. The subject of mere pronunciation, though less interesting, is still very interesting. Thus we see the almost exclusive use of the voice consonants among “the Zedlanders” in “Zummezetzheer;” the voiceless, on the Welsh Marches, as in the use of *Taffy* for *Davy*; the interchange of *v* and *w* among Cockneys, as illustrated in the conversations of “Sam Weller;” the use of Scottish forms of vowels prevalent in Yorkshire; the apparent hostility to the correct use of *h*, in Lancashire; and the indescribable “burr” of the north part of Northumberland. The publications connected with the Dialects of England proper are so numerous, that their *titles* alone have constituted a separate bibliographical work for nearly twenty years; and of humorous treatises written in local dialects, sometimes many thousands of copies are sold.

What is known as the “Scottish dialect,” is in like manner not one, but many. The ear of a North Briton distinguishes in a moment a native of Edinburgh from one of Glasgow; a Berwickshire man from a Dumfries or Ayrshire man; and, generally, any of these from a person born north of the Highland line. While the English spoken is comparatively pure in Inverness, it is execrable in Aberdeen; and, in some parts, such as Orkney and Shetland, it possesses peculiarities of great ethnological interest. The remark of Lord Jeffrey,—that the Scotch is a separate national language, not a vulgar local dialect—is true, but with important modifications. So long as Scotland was a separate kingdom, with a separate metropolis, local aristocracy, and seat of legislation, there was no unanswerable reason why she should recognise English standards, or England, Scottish ones. Scotland had kept nearer to the original Saxon tongue which prevails in both countries, while England had diverged considerably from it. In short, the two had ideas and standards of their own, wholly independent of each other, and were in a position analogous to that of England and the United States of America, at present; or rather they resembled the independent States of Europe, which speak the German or Italian language. But when London became the metropolis of Great Britain, in 1707, as it had practically been for a century before, even the language of a former king [James I.] would have been vulgar and barbarous; and it became the duty of every scholar to purify himself from local peculiarities of diction, and to mould both his speech and his writing according to the best examples in the united country. In after years, the language of Ramsay, Ferguson, Tannahill, and Burns, was admired on totally different grounds; but it was provincial and vulgar, in the same manner, though not in the same degree, as the “brogue” of a Connaughtman.

The Irish dialect of English, which these remarks are intended to illustrate, can scarcely be

spoken of as an existing fact before the beginning of the eighteenth century. The English settlers of the Pale remained a set of distinct colonists till the close of Elizabeth's reign; more exclusive than an ordinary garrison of ancient Rome was in a conquered territory, and in some respects like the present English at the Cape of Good Hope, or the French in Africa. The native Irish and they communicated with each other, it is true, but they spoke separate languages, and there was no fusion of the populations. Even after English law and order had been extended to the whole country, it was many years before anything like a dialect for the island could be said to exist. The older settlers were English by descent, who had adopted a few Celtic words for the expression of new ideas, and who had, no doubt, modified their utterance of vowel and consonant sounds, in the course of time, to harmonise with the predominant ones in their vicinity. The new immigrants from England spoke the language of the several districts from which they had come: and the Scotch settlers in the maritime counties preserved their own dialect with little or no alteration from that of their mother-country. The civilised Celts, on the other hand, spoke what is called "broken English." In the ballads of the republican and revolutionary periods of English history, the Celtic Irishman is represented as using language similar to that which is found in the "Banjo" songs of modern times; and the language of the old dramatists in their case differs very little from that which is put into the mouth of a modern Negro, in similar circumstances. Those who are familiar with the doggerel lines known as "Lilliburlero," have a favourable specimen of it; and one sees part of the reason for the effect which this song produced, in the low intellectual grade which was thus evidently attributed to the persons represented.

During the greater part of last century, the language in Ireland was in a transition state. The inhabitant of a mountainous region, or a native of the south or west, though speaking English as his native tongue, and able to express himself with fluency and ease, was noticeable in a moment; and the writers of fictitious tales (including Miss Edgeworth) have made merry with those who thought their tongues would not betray the land of their nativity. In the Scottish districts, on the other hand, *Burns's Poems* were better known^a than in many portions of North Britain itself; and the rustic poets in Ulster, especially in Down, Antrim, and Londonderry, seemed to let their ideas flow insensibly in Scottish verse. There were two reasons, however, for the practice. One was, that their taste had been formed almost exclusively on Scottish models;^b the other, that by using more or

^a The writer has known a child, six years old, able to repeat most of Ramsay's *Gentle Shepherd*; and such ballads as *Johnnie Armstrong*, *Sir Patrick Spens*, *Annie O'Lochran*, *Lady Margery*, &c., are as well known as Cowper's *John Gilpin*. There are hundreds of these traditional ballads, Scotch and English, which the reciters have never seen in print, but which they receive, and transmit orally.

^b Burns's favourite style of verse, as exemplified in his *Addresses to a Haggis*, to a *Daisy*, &c.; and in *Death and Dr. Hornbook*, as well as in most of his *Epistles*, is also a favourite one in the North of Ireland; being, no doubt, imitated from him.

"Wee, modest, crimson-tippit flow'r,

Thou'st met me in an evil hour;
For I maun crush amang the stoure
Thy slender stem;
To spare thee now is past my pow'r,
Thou bonnie gem."

ROBERT BURNS, *Ayrshire*.

"Then worst of all, the weaving trade
I had to yield, and lift the spade,
As only half my time I staid
Where I was bound;
The cause of which, work was ill paid,
The nation round."

PETER BURNS, *Downshire*.

fewer Scotticisms at will, they had nearly a double power in the matter of rhymes. In the English districts, the genuine English form of the language prevailed throughout; but it was spoken with a provincial accent down to the beginning of the present century. In Ulster there is a tradition that the language is spoken in most purity about Lisburn; but this notion must have originated more than a century ago, at a period when the children and grand-children of the original settlers still survived, and the statement was unquestionably true.

The Irish dialect, in the sense in which it is used here, is not much older than the present century: for the fusion of the various portions into one homogeneous mass was previously incomplete. Many of the characteristic terms of it are now disappearing; for a higher intellectual tone has been given to the population by the National Schools, so that the words not found in printed books are in a great degree disused by the rising generation. Of course there are broad distinctive features which mark the four Provinces; and there are even peculiarities of Counties, or occasionally those of Parishes or smaller districts. These it is unnecessary to notice at present. It is curious to observe, however, that, though the local peculiarities in Ireland are discernible by the Irish themselves, they ignore the more general characteristics which belong to the whole island. Thus, the inhabitant of each Province distinguishes a person from any of the other three; or the native of one County or Barony recognises the native of another; but he fails to distinguish between what is local and special on the one hand, and what is purely generic on the other. In like manner the members of a private family recognise each other by their *differences*, and at last wonder that any one can perceive a *resemblance*; while a stranger notices at once the feature common to all, and marks it down, but it requires some familiarity to recognise the specific differences of individuals.

If, for the sake of distinction, we call the Irish dialect a *national* one; it is obvious that it has less comprehension of characteristics than the provincial ones, and greater extension geographically or numerically. It drops the characteristics which prevail exclusively in Belfast, Cork, Dublin, or Galway, and embraces those only which are common to the whole thirty-two counties. It has been frequently brought before the public, but is especially known through Carleton's *Traits and Stories of the Irish Peasantry*. In the more recent edition of that work, the author informs us that at first his narrative was far more Irish than it became subsequently; but that the public taste would not now bear the dialect in its broadest form. The truth is, that the writer was at first *too* accurate in his representations of dialogue; for, by the aid of a very retentive memory, some of the sentences were almost literally what had occurred in his native district. They were, therefore, *provincial* pictures, not *national*^c ones; and the public, as well as the author, are much indebted to the person who advised

^cThe Scottish idiom and words, as given by Scott, in the *Waverley Novels*, are recognised as national in every part of the country; but the Scotch of Galt will always interfere with the popularity of his writings, because it is low and provincial. Sometimes a poem is Scotticised or Hibernicised by a single characteristic word or two, as distinctly as by a thousand; and as dialects exist, in fact, in every degree of intensity, there is much left

to the option and taste of the writer. When Burns decided on appropriating a song of Bishop Percy's, he altered only three words in the first line, "Oh! *Nannie* wilt thou *gang* wi' me;" but the singer, guided by this fact, Scotticises those English words that admit of the process, all through. Thus, "town" and "gown," in the first stanza, become *toon* and *goon*.

this alteration—it is said, the late Rev. Caesar Otway. The Hibernic dialect is often represented quite too accurately by Lover; he fails in the process of generalising, and mingles with the pure wine of racy Hibernicisms the dregs of provincial speech.

During the present century a great deal has been done towards the identification of parts of our standard English classics with our provincial English dialects; on the same principle by which Homeric forms of expression lingered, some here, some there, through ancient Greece, nearly a thousand years after “the blind old man” had gone to rest. There are Spenserian expressions and Chaucerisms to be found yet among the peasantry, probably in every county in the British Isles. The lower classes of society do not change their fashions in dress, manners, or language, so rapidly or so frequently as the middle and upper classes do; and thus archaic forms, which were supposed to have perished long ago, are found to survive in obscure spots beside us. Great credit is due to the literary antiquaries who have illustrated Shakspeare and “rare Ben Johnson” from the lips of our working men, and who have elucidated our various local^d dialects from the writings of almost all our mediæval English writers. On the one hand, they have given a dignity and an importance to expressions which are now contemptuously designated as vulgar, and have shown that certain literary inquiries cannot be prosecuted successfully without a knowledge of popular speech. On the other hand, the obscure and neglected writings of the past come home to us with renewed force and beauty, when we find their characteristic expressions still interwoven with domestic life among us. Some inquirers have mingled the illustration of manners and customs^e with that of language, and have thus given a double interest to their researches.

It has sometimes been surmised, but the fact is not generally known, that for the purposes of philology, criticism, and literary history, the dialect of the English language in Ireland is one of the most interesting in existence. Its basis is the old English of the era of Elizabeth, as spoken by the middle classes and yeomanry from before the period of James I. till the Restoration. In general it was carried to Ireland at the re-settlement of the country; on which occasion almost every portion of Great Britain contributed its quota of population. These carried over many words which were probably unknown in any of the districts separately; and the difficulty of communication with

^d “Much of the peculiarity of dialect, prevalent in Anglo-Saxon times, is preserved even to the present day in the provincial dialects of the same districts. In these local dialects, remnants of the Anglo-Saxon tongue may be found, in its least altered, most uncorrupt, and, therefore, most perfect state. Having a strong and expressive language of their own, the people had little desire and few opportunities to adopt foreign idioms or pronunciation, and thus to corrupt the purity of their ancient language. Our present polished phrase and fashionable pronunciation are often new; and, as deviating from primitive usage, faulty and corrupt. We are, therefore, much indebted to those zealous and patriotic individuals who have referred us to the archaisms of our nervous language, by publishing provincial glossaries, and giving

specimens of the various dialects.”—*Bosworth's Anglo-Saxon Dictionary*,—Preface.

^e “No inconsiderable part of this work relates to diet, dress, buildings, employments, sports, and amusements, municipal regulations, legal terms, religious ceremonies, names both of persons and places, popular customs; and, in every department of them, one of my leading aims has been to show that the knowledge of words is neither the least compendious, nor the least sure way of coming to the knowledge of things. I have likewise ventured occasionally to introduce literary remarks and criticisms, illustrations of obscure and difficult passages in ancient English and Scottish historians, and poets, and not a few on the Scriptures themselves.”—*Original Prospectus to Boucher's Archaic Glossary*.

other parts of the empire previous to the application of steam, prevented the introduction of any very marked changes subsequently. The original colonists of New England, in like manner, carried over with them the language and manners of their own time; but, unlike their countrymen in Ireland, they were not a separate people. A continuous stream of immigration from many points removed everything like fixity of character; so that the very last place to which we should think of turning for any illustrative trait of the Pilgrim Fathers is the spot in which they found a home.

In addition to the Scottish poetry produced in Ulster, other varieties of English existed in Ireland before the assimilation had taken place to its present extent. The Fingallians, near Dublin, had a dialect of their own, a glossary^r of which is still preserved; and the inhabitants of the barony of Forth, in Wexford, presented an address^s to the Lord Lieutenant, in the ancient dialect of the district, about the year 1836. At the present moment, thousands of single words and idiomatic expressions, which do not belong to pure English, can be identified with those which are still used by the populace in different parts of Ireland; and the same words, or others, however vulgar they may be supposed to be now, can be shown to be identical with the courtly phrase and standard literature of the olden time. The truth of this, and of much more to the same purpose, is not only a probability, but an established fact. The words have been collected, over a period of nearly a quarter of a century, and their illustrative bearing has been noted at the same time. In that period, a considerable number which appear in their alphabetical places have disappeared from among the population; and if another generation were permitted to pass away, the character and interest of the Hibernic dialect would, it is to be feared, be practically lost for ever. Many of these words admit of a three-fold illustration. A quotation from Chaucer, Layamon, or Shakspeare, for instance, shows that the term is preserved in our old English literature; another, from a tract illustrative of an English provincial dialect, shows the paternal spot on which it is still found; and a quotation from some of the Hibernic Classics, or from the popular *Ballad Poetry of Ireland*, establishes its use there. A very large number of words and phrases, however, do not admit of such extensive illustration, though they appear in one or two of these sets of authorities.

As it is intended to give, in the pages of this Journal, at least copious illustrations of this DICTIONARY OF HIBERNICISMS, any extended reference to it would be premature; it may be sufficient to enumerate a few of the points which it will illustrate.

A coincidence of ideas is to be expected; but sometimes it meets us in forms that are very interesting. For example, there is an Irish superstition that a mother who suffers her child to be reared apart from her, and who at length loses it by death, will not know it in heaven; though this idea is also prevalent elsewhere. It receives a beautiful illustration in Shakspeare's *King John*,^h when Constanceⁱ appeals to Pandulph the Legate, respecting her son Arthur, that he will pine

^r Only two copies are known to exist, one in the possession of the writer, and the other in the collection of Lord Talbot de Malahide.

^s This is printed, with a modern version, in Mr. and

Mrs. Hall's *Ireland*.

^h Act III., Scene 4.

ⁱ Another idea of her's may be placed in amusing contrast with a modern one, thus:—

away as a prisoner, and that she will not recognise him in the next world. But the topics most intimately connected with the subject are old words,¹ quaint expressions,² terms of Celtic origin,¹ well-known words used with a wrong meaning,³ (i.e., too limited,² or too extended,³) grammatical peculiarities,⁴ dialectic and vulgar forms of correct English words,⁵ &c. Of some of these, single illustrations are given below.

It may be satisfactory to the reader to allude more pointedly to one subject—pronunciation. Nothing is more certain than that several sounds which are Irish to-day, and, therefore, classed with impure English, were pure classic English more or less than a century ago. It is difficult to prove what the sounds of a language were at any previous period, and hence the doubt which hangs over the Roman pronunciation of Latin; but happily, English poetry, which is regulated by sounds as well as measures, affords us material aid on this point. An analysis of Pope's rhymes is extremely interesting. It exhibits a vast number of singular coincidences, which are evidently not individual efforts to help the rhyme, but the application of certain understood principles, the nature of which our extensive induction now enables us fully to understand. Thus, "Rome" is pronounced *Romm* in the two instances in which it occurs, and is rhymed with *doom*; (Scott, in *Marmion*, rhymes it with *tomb*;) "devil" is *divil*,⁶ rhymed in every instance with *civil*; "none" is *noan*,⁷ corresponding to *own*, *stone*, *alone*; "yet" is *yit*; "spirit" is *sperrit*,⁸ and so of many others.

There are two English words, *blood*, and *flood*, in which the diphthong *oo* has the force of short *u*; while in other cases it is sounded as in *food*. But the populace of almost every district in the

"My grief's so great,
That no supporter but the huge firm earth
Can hold it up."—*King John*, iii. 1.

"With the weight of your grief, now I tell you,
You'll break down the three-legged stool."

LOVER.—*Pop. Song*.

¹"The land *forrenst* the Greekish shore he held,
From Sangar's mouth to crook'd Meander's fall."

Fairfax's Tasso, ix. 4.

"I'm not sayin' you wouldn't call me a liar as soon
forraint [fore-arent] my face, your honour."—LOVER,
Puddy the Sport.

²"And though I might, yet would I nat do so,
But canst thou playin' raket to and fro
Nattle in dock out, now this now that Pandare,
Now *foute full her* for thy wo that care.

Chaucer's Tro. and Crea., iv. 461.

³*Mudyarn* ["muddya arran," the bread-stick] a tripod
of wood, to support *farrels* or quadrants of oat-cake,
which are *harnin'* [hardening] before the fire.

⁴*Learn*, to teach. "If thy children will keep my cove-
nant and my testimonies that I shall *learn* them, ("teach,"
Authorized Version.) *Psalm* lxxxii., 13.

Now cheare up, Sire Abbot, did you never hear yet
That a fool he may *learn* a wise man witt.

Old Ballad.—*K. John and Ab. of Canterbury*.

It's long before you'd think of *larnin'* him his prayers,
or his catechiz.—CARLETON.—*P. F. and Funeral*.

⁵*Travel*, to go on foot.

⁶*Sore-foot*, a misfortune of any kind.

⁷For example, new conjunctions,—*still-an'-with-all*,
moreover-nor-that, when done.

⁸*Bother*, for pother, *fordther* for furtherance, *leggin'*
[of a cooper's vessel] for ledging.

⁹From the same foes, at last both felt their doom,
And the same age saw learning fall, and Rome.

POPE.—*Essay on Criticism*.

¹⁰These I could bear, but not a rogue so *civil*,
Whose tongue will compliment you to the Devil.

POPE.—*January and May*.

¹¹'Tis with our judgment as our watches; none,
Go just alike, yet each believes his own.

POPE.—*Essay on Criticism*, 10.

¹²I've had, myself, full many a merry fit,
And trust in Heaven I may have many yet.

POPE.—*Wife of Bath*.

¹³Behold, Sir Balaam, now a man of spirit,
Ascribes his gettings to his parts and merit.

POPE.—*Moral Essays*.

Praise to thy eternal merit

Father, Son, and Holy Spirit.

Ordination Service.

That's beautiful *spirits*, anyhow,

LEVER.—*O'Malley*.

With a right heroic spirit

He was even more endued;

Fame and glory did he merit,

And his foes he still subdued.

CROKER'S *Hist Songs of Ireland*.

British islands, and certainly of all the four provinces in Ireland, adopt the short *u* in a certain set of words, e.g., *gud*, *stud*, *wud*, *shud*, &c. Now, it is remarkable that Pope, in sixty-nine couplets, has the pronunciation *stud* (for *stood*) forty-eight times, *wud* (for *would*) seventeen times, and *gud* (for *good*) four times; but such words as *food*, *wood*, *snood*, are never pronounced with the short *u* by the populace, neither do we find one instance of it in all his voluminous writings. The following parallel explains itself:—

CLASSIC ENGLISH.

Thus round Pelides, breathing war and blood,
Greece, sheath'd in arms, beside her vessels stood.
POPE. *Hom. Il.*, xx, 22.

Soon pass'd beyond their sight, I left the flood,
And took the spreading shelter of the wood.
POPE. *Hom. Odys.*, xiv., 388.

HIBERNICISMS.

My lord, this moment, as I firmly stood,
Lodg'd in my post, near the adjoining wood.
Battle of Aughrim, p. 25.

I strove in vain, and by his side I stood,
Till as you see, I dyed my sword in blood.
Ibid, p. 18.

One of the most characteristic pronunciations in the Irish dialect is the substitution of the sound *a*, as in *table*, for *e* as in *hero*. This occurs not only when the sound is represented by the diphthong *ea*, as in *say* for “sea,” but also in other words, as *complate*, *desave*. In this instance, also, we can quote an analogy; for “break,” “great,” and “steak,” still require the diphthong to receive the Irish sound. Now, the writings of Pope exhibit no fewer than seventy-six examples of this pronunciation, in cases where we should now call it decidedly vulgar, did we not know how to make allowance for the changes of time. It is interesting to compare, with the examples from Pope and others, a genuine specimen of Hibernic literature; and such we find in a dramatic pamphlet just quoted, of very extensive circulation in Ireland, entitled *the Battle of Aughrim and Siege of Londonderry*. Other illustrations are readily procured.

CLASSIC ENGLISH.

Here thou, great Anna, whom three realms obey,
Dost sometimes counsel take, and sometimes tea.
POPE.—*Rape of the Lock*, iii.

The plots are fruitless which my foe
Unjustly did conceive:
The pit he digg'd for me has prov'd
His own untimely grave.
TATE AND BRADY.—*Psalm*,^w viii., 14.

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.
NEWTON, *Psalm xxxvi*.

HIBERNICISMS.

Led by brave Captain Sandays, who with fame
Plug'd to the middle in the rapid stream.
Battle of Aughrim, p. 6.

Without your aid, I will the foe defeat,
To free my country and my lost estate.
Ibid, p. 10.

Or as two friends, who with remorse survey
Their vessels sever'd on the raging sea;
Each gets a plank, and his companion leaves
To the wild mercy of the raging waves.
Ibid, p. 30.

^w There are forty-seven examples in this version of the Psalms.

I am monarch of all I *survey*,
 My right there is none to dispute ;
 From the centre all round to the *sea*,
 I am lord of the fowl and the brute.
 COWPER.—*Selkirk*.

Some, in his bottle of leather so *great*,
 Will carry home daily both barley and *wheat*.
 TUSSER.

The town of Passage is large and spacious,
 And situated upon the *sea*;
 'Tis nate and daycent, and quite conveynient
 To come from Cork on a summer's day.
 CROKER'S *Pop. Songs** of Ireland.

And there's Katty *Neal*,
 And her cow I'll go *bail*.
 LOVER.—*Popular Song*.

In a few instances, the fragrance of the shamrock has adhered even to our distinguished writers; and occasionally through life. The poems of Parnell, for example, present a still larger proportion of Hibernicisms than those of Pope; and the *Battle of the Frogs and Mice*, frequently printed along with the poems of Pope, affords a ready instance of comparison. Some of Goldsmith's words remind us of the banks of the Shannon: the following is an interesting specimen. In a great part of Ireland, "vault" is sounded *vau't*; and, in like manner, "fault" is *fau't*.

CLASSIC ENGLISH.
 Whan that she swooned
 Next for *faute* of blood.
 CHAUCER.—*Cont. Tales*.

Let him not dare to vent his dangerous *thought*
 A noble fool was never in a *fault*.
 POPE.—*January and May*.

But mine the pleasure, mine the *fault*
 And well my life shall pay;
 I'll seek the solitude he *sought*
 And stretch me where he lay.
 GOLDSMITH.—*Hermit*.

Yet he was kind, or if severe in *aught*
 The love he bore to learning was in *fault*.
 GOLDSMITH.—*Deserted Village*.

HIBERNICISMS.
 If I don't be able to shine, it will be none o' my *fau't*.
 CARLETON.—*Valentine McChutchy*.

God pardon me for cursin' the harmless crathurs, for
 sure, Sir, 'tisin't their *fau'ts*.—CARLETON, *Poor Scholar*.

Other points relating to this subject will be noticed in future communications; but the writer requests that the present may be regarded merely as a sketch, in part suggestive and in part explanatory. Anything like an attempt at an analysis of the Hibernic dialect of the English, in a short paper such as this, has been studiously avoided.
 A. HUME.

* In the poem entitled *Doneraile Litany* (Croker, p. 184) there are only forty-two couplets, in each of which the word Doneraile is rhymed. Eight instances of this Hibernicism occur, as it is rhymed with *seal*, *veal*, *weal*, *peal*, *meal*, *steal* re-*veal*, con-*geal*.